

PRACTICAL METHOD OF SWARA (BREATHING) SADHANA & FUTURE PREDICTIONS

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&

THE BHAGYALIPI

THE AUTHOR

Prof. Nimai Banerjee is a popular figure in the field of Astrology. He has written valuable books in Astro-Science But now, this book reveals a new character of the author in the field of *Swara-Vigyan*, an allied science of Astrology and occultism.

He edits two periodicals 'The Bhagyalipi' in Orissa since 1973 and 'Planets and Forecast' from 1981. He is well known for his successful national, political and personal predictions and outstanding lectures all over the Country. The intricate problems in Astrology are simplified by him due to his gifted intuition. Now the author had completed the 'Vila-Saraswati' Satchana and practising Yoga Satchana on Goddess Tripura Sundari will be meet and proper to quote here the views written by Dr A. N. Rajamani M.A. M.L.Lit. P.H.D. Professor & H.O.D. of P. G Dept. (Economics) on the astounding predictions made by Prof. Banerjee '*should predictions be an advantage revelation, Banerjee catches on them with predilection.*'

He has the perceptive mind therefore,
Abiding spiritual force with no Ahamkaar
Lord Shri Jagannath in his Yoga.
Stands he apart from mundane 'Ehoga'.

So does come out all manifest prediction.
As if straight from devout inspiration.
Astrology is both an art and science.
Day in and day out, he that dines.

The world of tension is truly his
But prevention is His Divinely Bless

May the lord of Akash Bhavan
Spare him along for our Satchana!
It is hoped that Prof. Banerjee will achieve Trivikrami
the knowledge of past present and future in his Yoga Satchana
and guide the ignorant mind towards light.

Dr. B. C. Acharya

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Chapter - One

The Science of Swara

Out of the several systems dealing with future predictions the Swara Shastra or the System of Breath is an outstanding one. There is a famous dialogue between the Lord Siva and Parvati which runs thus, Devi Parvati asks 'Not tithi, not Nakshatra, not Hora, not the Moon's power—tell me Oh Lord, the knowledge which gives success in everything' Siva replied—'Listen Devi, the highest learning is considered to be within the body; simply by knowing which omniscience develops. Hear about the breath, Devi ! the supreme cause of the three worlds.'

Time division is a very important thing in *Swara Shastra*. In fact the timing of events in astrology is very difficult. In the West a day for a year system is followed while in India the Dasa Bhukti system has been accepted as a time measure for events. It is Nadi Astrology from which both the systems have been derived.

Prana is one cycle of exhaling and inhaling. Six of these make one Bighatika. 60 Bighatikas make one Ghatika or 24 minutes. Sixty ghatikas (i.e. $360 \times 60 = 21600$) equal to one day.

Each divine breath is called a *Tatva* which is of $24 \frac{1}{2}$ minutes duration from sunrise. There are five *tatvas* in all.

They operate in a cyclic order from one sunrise to the next. They are *Khiti* (earth), *Jala* (water), *Teja* (fire), *Vayu* (air) and *Akasa* (ether).

Each week day starts with the *tatwa* assigned to it. Sunday and Tuesday for *tejas*, Monday and Friday for *water*, Wednesday for *earth*, Thursday for *ether* and Saturday for *vayu*. Each *tatwa*, as stated earlier, lasts for 24 1/2 minutes from sunrise and repeats till the following sunrise. In actual fact the duration of each *tatwa* is 24 minutes and 20 seconds; the 20 seconds comes about due to Ayanamsa.

In take of breath is called NADI or SWARA. When we breath through our right nostril it is then *Surya Nadi* and left nostril it is *Chandra Nadi*. There is the third one *Susumna* which is irregular, in that, its change in nostrils is fairly frequent and of short duration. In the table below the *tatwas* have been arranged with the lords of the Nadis.

Tatwa	Lord of Surya Nadi	Lord of Chandra Nadi	Lord of Susumna
Earthy	Sun	Mercury	Mercury
Watery	Saturn	Moon	Moon, Venus
Fiery	Mars	Venus	Sun, Mars
Airy	Rahu	Jupiter	Saturn, Rahu
Ethery	Ketu	Ketu	Jupiter, Ketu

An examination of this table shows that material benefics come under the *Chandra Nadi* and the malefics for material gain come under *Surya Nadi*. The *Chandra Nadi* rules the bright fortnight, months when the Sun transits in the even signs of the zodiac those are - the months of Vrishava, Karkat, Kanya, Vrischik, Makar, Meena. It starts with *Surya Nadi*. The *Surya Nadi*, on the other hand, rules the periods when the Sun is in odd signs, the dark fortnights, alternating at three

days interval from one full moon to the next.

Birth *Tatwa* and *Nadi* are to be determined according to the week day of the birth *Chandra Nadi* rules over the even week days, such as, Monday, Wednesday, Friday and nights of Tuesday and Saturdays, while the *Surya Nadi* holds sway over the odd week days. Thus at the hour of birth the ruling *Nadi* can be arrived at and also the *tatwa*.

Man is constituted by the natural characteristics of the five *tatwas*, such as, earth, water, fire, air and ether. A man of earthy nature is firm in character and enjoys pleasures of life, while the man having watery nature is a sweetly-spoken and enjoying things that are beautiful. A person with a fiery disposition is rather fickle minded given to utter cruelty and gluttonous, airy nature is lean and thin body, losses temper on every slight provocation and unsteady in nature. The last one, that is, the man of etheric disposition is a good tempered person, given to fine art, charitable, open minded and possesses good character.

Besides those, the physical lusture emanating from the soul inside varies according to these *Tatwas*. Earthy element bestows, contentment and engages the person in virtuous deeds and gives gloomy body. Watery element gives an attractive appearance, amiable qualities and prosperity and above all, he does good to others. Fiery element gives valour and the power to vanquish others. The airy element goes for roughness, disease, murder and a wasting temperament. The last one, that is, ether element make for generosity, good fortune, clean, habit and bestows things that are desired. The presiding deities of these are Indra for earthy, Chandra for watery, Sun for fiery, Yamaraj for airy and lastly Narayana for the etheric element.

I was once astonished to see a village astrologer giving me the exact local time of Cuttack through swara method. He said the 'Vayu Tatwa' is just on and therefore the time is such

and such *Pala Bipala*. Curiously enough this *shastra* gives an useful precaution that when you get up from bed on Sunday you ought to be breathing through your right nostril for the day to pass off smoothly and through the left on Monday for the same purpose. Thus Tuesday prefers right nostril and Wednesday the left and so on alternatively.

My personal experience connected with *Swara shastra* needs mention here. One afternoon a grand mother rushed into my chamber in tears and said 'Son' ! Where is my grand child ? It flashed in my mind that, she must be given an answer without referring to anything. Here my *Swara* knowledge came to my rescue. I left my breath—it is low and cool. I immedately said Mother ! Do not sweep, everything is well with the baby and he is already in your house. She ran home and returned to me with great satisfaction to say that the boy was in the neighbours house. This success gave me an impetus to go deeper into it. The simple truth is this, if you are breathing out cool air anything that is asked to you is for the good. This applies to both nostril. The opposite of it is '*Karma Nasaka*'. *Surya Nadi* is portends grand success while *Chandra Nadi* rare success. The last one '*Agni Nadi*' is *Kaya Nasaka*, destroyer of success. A querist may come and ask when full breath is going on. He gets his reply of success. Should it be feeble at the time of question he will have a disappointment. Supposing full breath suddenly drops down to low, in that case also he cannot have success. The opposite of it portends grand success.

Both *Ramayana* and *Mahabharat* depict that *Swara* was the guide of both Sri Rama and Sri Krishna. They both made frontal or flanking attacks on the enemy in accordance with the injunction of *Swara Shashtra*. This is well explained in the book "*Narapati Joyacharya*".

The Indian seers have gone a great deal further in observing that cosmic influences prevailing at a specific tie and

place are reflected in the entire field of activities of man and nature. It is for this reason that a serious study of Swara Shastra has been made by them, so much so, that has been declared as an essential acquisition for an Astro Scientist and that should he be unaware of it his astrological acquisition becomes the same as a body without a head.

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A SPECIAL ROUTINE TO GET UP FROM THE BED TO SPEND THE DAY WELL

Here I am giving a routine to our learned readers to get up from the bed keeping the breath in a particular nostril in particular days to spend the day well and good.

Sunday	:	Right Nostril
Monday	:	Left Nostril
Tuesday	:	Right Nostril
Wednesday	:	Left Nostril
Thursday	:	Right Nostril
Friday	:	Left Nostril
Saturday	:	Right Nostril

The Process

Check the breath before getting up from the bed as mentioned. If it is ok, then keep that palm in the same cheek and touch the ground by putting the leg of that side. Then go for five steps with care before making your walking normal.

Chapter - Two

The Science of 'Panchabhuta'

It is told in the 'Vedas' and 'Tantras' that, this grand universe had been created out of *Panchatatva Panchabhuta* or five elemental essence. This universe is sustained with these great elements. There is another *tatva* or element which is beyond these five essences. It transcends this manifested universe and it is one without a second. This has been called the '*Paramatatva*' or 'Supreme element'. Out of this, *Panchatatvas* have been born and into this *Paramatatva* the existing five elements will be dissolved at the time of great annihilation which is known as '*Pralaya*' in the terms of the vedic language.

Lord Siva is the God of gods. He is known as '*Nirakara*', the one without form. He is also known as '*Niranjana*', one which is full of light. Hence Siva is the *Paramatatva* or the Supreme existence. Out of Him first '*Akasha*', that is, Ether or the space has been created. From this eternal space, the elemental air comes into existence. From air comes out heat, which is always expanding by its nature. Then this vital heat has been transformed into water or the living principle. This is called the life current which again transforms itself into physical earth or the minerals in this process. Lord Siva or the Supreme existence has involved Himself in the bosom of the

physical matter, which appears dead and motionless. But nothing is dead or lifeless, since in the core of the dead matter God sleeps peacefully. The human body has been composed of these five elements and in the long run this body will be dissolved into these five elements. This process is eternal and never ending. Until and unless we get the clear knowledge of these five elements we can not make ourselves free from their bondage.

Five Elements And Human Body

(1) Earth- This is the first element in the natural order which comprises the little human body and the grand universe. The physical and the immovable matter is the crude earth out of which the million planets and stars including million forms of living beings have been created. In our body the bones, mussels, nails, skin, and hairs are made out of this element of earth. These five organs represent the physical part of man and earth is the controlling element.

(2) Water- It is the second element in the natural order and controls the life principle or living process in general. The sustenance, growth and reproduction are the function of this second element. In our human form it represents the blood, semen, marrow, urine and waste products. This second element gives vitality and motion to the immovable matters. In the universe, the ocean, rivers and the rain create the great water cycle by which the animal kingdom survives. Hence water is equated to life and vitality.

(3) Heat- It is the third element in the natural order and expansion is its inherent quality. It burns out the waste materials creating new avenue for ever-changing and ever new manifestation of supreme being. The direction of this third element is always upward. It is seen in the great solar and stellar energies which are the permanent source of heat and light. All these processes of oxidation and burning of fire come under the

preview of the third element. It pushes the being towards progress. In our human form it controls hunger, thirst, sleep, idleness and fatigue. When the function of the third element is ceased in our body mechanism the man is declared as dead. Hence the third element is known as the divine element.

(4) Air- It is the fourth element in the natural order and represents the process of respiration in general. Moment by moment the inner being is inhaling the vital air and exhaling the waste material. In this process oxygen is charged into the blood stream and carbon dioxide is discharged from blood vessels. This is the eternal principle by which every living being remains awake in the process of life. The planetary systems are also functioning by this principle of air which is shown as give and take principle of eternity. Each moment the body is charged with the energy of oxygen and at the same time it is discharged off the poison of carbon. In Yoga Sastra it is said that by the process of inhalation the nectar comes to our system. It flows like a stream, represented by the sound vibration known as 'SAH'. In the process of exhalation the poisonous carbon matter goes out from the system through the sound vibration 'HAM'. Hence 'HAMSA' is the original state of every living being. This fourth element controls the 'HAMSA' principle in our human form. It presides over expansion, contraction, projection, subjugation and motion. These five functions control the entire nervous energy or neurological function of the brain.

(5) Ether or Space- It is the last element and very much subtle in its essence or nature. It is known as 'akash' or etheric principle which now a days the scientists are calling as the plasma state of matter. It is the vast expansion of the universe and the void of darkness. Everything comes out of it and merges into it. The main function of the ether is sound. The vibrations travels from one place to another through the medium of ether. The radio waves, x-rays, laser waves and all other modern discoveries reveal the existence of the fifth ele-

ment. Millions of solar systems, planets, stars, galaxies and milky ways are floating in the bosom of this fifth element - the ether. The mantrik vibrations and projection of will power comes under the arena of this great sky. In our human form it controls the basic tendencies of every living anger greediness, unconsciousness and shame. These are the five basic qualities which deprive the man from supreme Godhead. When the element of the ether is controlled and balanced in the body mechanism, the basic tendency of lust will be transformed into love, anger will be changed into forgiveness, greediness will convert into gift, unconsciousness will get changed into supreme consciousness and shame will be transformed into freedom. These are the functions of the five great elements in the outer universe as well as in the human body.



Chapter-Three

The Elements & The Sense Organs

It is observed in 'PAVANA VIJAYA SWARODAYA' text that these five elements are present in the outer universe as well as in the same proportion in our physical body. The wise man can detect these five elements and controls them to achieve perfection. First of all we will discuss the sense perception and its elemental function.

Earth- The first element is earth and it has five basic qualities. They are sound, touch, form, flavour and smell. These five qualities are assessed by the sense organ 'nose'. The neural energy of this first element is conducted by the 'ADHARA PLEXUS' (the *Muladhar Chakra* as per yogic language) which is situated near the anus. This spinal centre controls the five basic qualities and it is the first plexus where life energy is asleep and known as the hidden serpent power (*Maa Kundalini*).

Water- The second element is the vital water and it comprises four basic qualities. They are sound, touch, form and flavour. Here the fifth quality-the smell-is absent. The sense organ which receives these qualities is the tongue. The neural energy centre of this element is placed near the reproductive organ. It is known as the 'SWADHISTHANA PLEXUS' or

Swadhisthana Chakra in *Yoga Shastra*.

Fire- This third element carries with it three basic qualities, such as, sound, touch and form. The smell and the flavour are absent in this element. The sensitive organs are the eyes which receive these triple qualities. The neural centre for this element lies near the naval region and it is known as the '**SOLAR PLEXUS**' - *Manipur Chakra*.

Air- This is the fourth natural element and it comprises of two basic qualities. They are sound and touch. The sensitive organ which receives touch and sound is the skin. Here form, flavour and smell are absent. The neural centre which controls the elemental air is situated near the heart. It is known as the '**ANAHATA PLEXUS**' - *Anahata Chakra*, the 'non-agitated'.

Ether- The fifth element in the natural order is the ether or the sky. It has only one basic quality that is, the sound. All other four qualities are absent in this element. It receives the sound vibration or phonetic energy through the sensitive organ ear. The neural centre which controls this fifth element ether is placed near the larynx. It is known as the '**VISUDDHA PLEXUS**' - *Visuddha Chakra*, the original pure.

Timing of Elements & The Science of 'Swara'

These five elements rule over this universe in their natural order. The time division for the ruling of the elements is fixed by the ancient Rishis. The science dealing with the time factor and the ruling of elements is known as the science of '**SWARA**'. In the natural breathing process the life energy flows to a great extent either by left or right nostrils alternatively. When the left is active and right is dormant it is known as '*Chandranadi*' or Lunär energy. When right is active and left is dormant it is known as '*Suryanadi*' or Solar energy.

It has been observed that the flow of these energy starts from the sunrise and the flow passes alternatively to the next sunrise. It is calculated that life energy flows continuously in

either of the nostrils for a time span of two and half 'danda'. One 'danda' equals to 24 minutes. Hence the flow of life energy in either of the nostrils remains in the same state for a period of one hour. This is called the 'HORA'. In the astrological text, if the left is dominant for one hour then right will be automatically active in the next hour. This process starts at the time of sun rise and changes hour by hour to the next sunrise. Within this period of one hour the five elements rise gradually and the time span for each element is fixed. This can be calculated from the hora table in astrology and it can be felt directly by the flow of energy through the nostrils.

The Use of Swara in Warding off your Health Problem

The health problems are directly related to this function of 'swara'. When any disease appears and gives pain, detect the breath through the nostrils. If it is flowing in the right nostril, then close that with a piece of cotton for at least 24 hours. Try to lay down on the right side. These will help to change the 'swara' to the left and the problematic ailment will disappear. By the rise of favourable element the pain will be relieved. If the problem arises when left is flowing, then change the same to right accordingly by closing the left nostril with cotton. This has been experimented for several times and found beneficial.



Chapter-Four

Detection of Elements

These five elements are revealed through their eight-fold significations which have been recorded in the various *swara* texts. We are now giving those significances which are helpful for the deduction of elements through our breathing process. These deductions are like this. The name of the element, the smell or the appearance of the *swara*, the place of the element, the colour of the element, the quantity, the taste and the motion. These are the eight kinds of detections which are mentioned in the *swarodaya* text.

Breathing & Elements- To know these elements properly from breathing it has been told in the following manner. If the breath is flowing in the middle of the nostrils the element of earth is awaken. When the breath flows in the lower portions of the nostrils the element of water remains present. The flowing of the breath in the upper portion of the nostrils indicates fire element. Similarly the flow of breath towards the sides of the nostrils corresponds to the element of the air. At the time when respiration covers all over the nostrils and flows in the round about way element of ether becomes active.

Taste of the Elements- Regarding the taste of the ele-

ments, it has been clearly mentioned that earth gives sweet taste whereas water element gives the taste of astringent. Fire gives bitter taste and air is sour by nature. Ether always gives pungent taste.

Motion of the Elements- Regarding the motion of the elements now. It has been observed that the length of the element is four inches whereas fire comes to two inches. Earth goes six inches and water moves eight inches, whereas ether is ten inches in length of the breathing.

Colour of the Elements- There are different colours ascribed to the various elements. Those are given as under.

When the element of earth is prominent in the body everything appears yellow in colour. The dominance of water element gives rise to white colour whereas fire element turns out deep red. The dominance of air gives rise to blue colour of the sky. The ether when dominates over other tatvas the variegated and mixed colours appear in the minds eye.

Simple method to determine the rise of elements

There is a very simple method to know about the rise of five elements for which a simple technique is to be practised. Bring one clear mirror and exhale the full breath over the surface of that mirror. The vapour coming out of the nose forms various symbols over the surface of the mirror, by which the detection of the element is made easy. If the vapour forms a quadrangle symbol on the mirror, it indicates the apprise of earth element. When the symbol comes like a half moon it foretells the dominance of the water element. The symbol of triangle indicates the element of the fire. The circle is connected to air and the spots are related to ether elements.

If the aspirant can know the awakening of the elements in his body he can perform various worldly activities which are conducive to that particular element. If the work is done in accordance with the element man gets a success and perfect-

tion in his attempts. But when the nature of work is adverse to the element active, frustration and disappointment are the results. If the *Sadhaka* realises these *panchatatvas* he gets fame, victory, health, wealth and longevity. It is concluded that '*tatva sadhana*' is the main root for '*yogasiddhi*' and it aids the astrologer towards the perfect knowledge of the past, present and future. The science of '*swara*' is termed as the brain and the science of astrology is its body. Hence *swarasādhana* is the fundamental principle to achieve mastery over the science of astrology. Many many astrological aspirants could not know this truth and they jump into the ocean of the planets without *swara sadhana*. Hence the net result becomes failure, frustration and disbelief in this great divine science of Astrology. So every astrologer should practise *swara sadhana* to develop his/her intuition and to earn reputation by practising Astro-Science since honest astrologer should know the vital principles of Astro-Science, efficient in Mathematics, learned in interpreting astrological texts, truthful in speech, humble, engaged in the studies of *vedas*, a *swarabīt* and expert in propitiation of the planets as per our Rishies.



Chapter-Five

Panchatatwa Sadhana & Its Method

There are various methods prescribed in the sastras for the knowledge of the five great elements. But here we are giving a simple methodology by which it will be very easy for the aspirants to realise the *panchatatwa*. By constant practice, any one can control the five elements within six months regarding which there is no doubt. This method has been advocated by one expert *guru* who mastered this technique and tasted the truth in the public.

Khechari Mudra : The Method- First of all get up early in the morning before 3 hours of sunrise. Sit on the floor with your spine erect and gaze fixed in the middle point to the eye brows. Concentrate your mind on the motion of your breath. In this posture close your ears with the thumb of the two hands. The middle fingers are used to close the nostrils. The index fingers should be used to close the eye lids. This posture is called as the '*Khechari Mudra*'. In this posture if yellow colour appears in the mind's eye, it indicates the up-rise of the earth element. White colour is related to water, red is for the fire element. Green or blue relates to the air, whereas various colours or

spots indicate the dominance of the ether element. When the colour of the element is seen in the mental horizon the aspirant should meditate and concentrate on the same. The method of concentration for the five elements are given as under.

Remember- First nothing will come. Even for practice of 15 days or a month may go fruitless. Do not be disappointed. Regular practice will be proved as the key to your success. So go on practising the method constantly.

(1) Concentration on the element of Earth— when yellow colour is seen the aspirant should concentrate his mind on the smell vibration or seed form of earth element. He should repeat and remind constantly on the syllable लं 'LAM' the *beeja mantra* of the element earth. At the same time he should visualise the golden yellow quadrangle with sweet smell. This meditation helps curing of diseases and lightning of the body.

(2) Concentration on the element of Water— When the white colour is seen the aspirant should concentrate his mind on the phonetic vibration of the water element. He should constantly repeat the syllable वं 'BAM' which is known as the *beeja mantra* of water. At the same time he should visualise the white coloured half moon which is flooded with nectar. This meditation cures the longing of hunger and thirst. He could float over the water for a long time. His body becomes vitalised with life current and he becomes free from natural decay of the body cells. This concentration helps in natural sustaintion and growth of human body which never depends on outer sensation and stimulies.

(3) Concentration on the element of Fire— When the aspirant visualises red colour in his mental eye the predominance of fire element is detected. He should concentrate his mind on the phonetic syllable रं 'RAM' which is known as the *beeja mantra* of fire. He should meditate on a bright red tri-

start putting with energy. This meditation helps to promote strong digestion and super human energy. This can help to burn down the physical fire and the man never gets hurt or burned by teasing of words and fire elements. His ignorance is completely burnt away and the new brain cells are charged with super natural energy. He becomes wise, learned and proficient in all the activities of life. The inimical forces, such as, wild animals, wicked men and natural dangers come under his control. In a way he becomes like lord Siva.

(4) Concentration on the element of Air— When the aspirant could visualise circular blue colour in his mental eye it is sure that the element of air has been awakened in his consciousness at that moment. He should concentrate his mind on the syllable of य 'YAM'. This is known as the *beeja mantra* for air element. The sadhaka should concentrate on a circular blue ball always whirling round with great speed and energy. This meditation helps in communion with supernatural deities and it connects the individual soul with the cosmic goal. He acquires the powers like clairvoyance and clairaudience. The telepathic, mesmeric and hypnotic powers come to his hand. He can fly like a bird in the sky and enters into all the arenas of the universe through his developed consciousness (*Chetana*).

(5) Concentration on the element of Ether— When the sadhaka could visualise various bright colours like rainbow the dominance of ether element is concluded. The aspirant should concentrate on the vast sky which is full of stars and planets and spreading like white dots. The mind should pinpoint on the seed form of 'HAM'. This is known as the beeja mantra for the ether element which is all pervasive and all expansive. The result of this concentration gives rise to the profound knowledge of past, present and future. He becomes a *Trikalangyani*. The eight fold spiritual siddhis comes to his hand which are supernatural and super human achievements.

These are the methods of *sadhana*, or the practices which help in eradicating various diseases and infirmities that troubles human life.

Remember— By constant practice of meditation one can feel disturbed in his sleep, strength of mind, daily habits and normal way of life for certain periods. It can be easily avoided by restricted diets, control of senses in general and 'Bramhacharya' in particular, regulated routine life and 'sanyama' in every walk of life during the *sadhana* period.

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BREATH HELPS YOU TO RELIEF YOUR PAIN IMMEDIATELY

Breath works like a medicine for any sorts of pain one is suffering. Generally when one suffers in fever, cold, cough, headache, stomach problem, vomiting, heavy heat etc. check the breathing first and fix up in which nostril it is blowing by that time. Then bring a piece of clean cotton and close that nostril till relief comes. By using this method the particular pain will be disappeared after some minutes or hours.

For chronic pains this system can be followed for days together until and unless one enjoys relief. We have experienced this system in many cases.

Chapter-Six

The Astrological Applications of the Five Elements (Tatwas)

In the previous chapter it has been discussed regarding the yogic application of the five elements which comes under the purview of spiritual practice. Now we come to the astrological co-relation of the planets with the five elements and its remedial measure.

Mercury : The Planet for Earth Element

It has been observed that Mercury is always green in colour and this mother earth is known as the green land. All the living beings exist in the lap of the earth. Here the physical body composed of many minerals is the expansion of the main material 'the Mercurious'. All chemists have found out that the chemical reactions of minerals, their existence, growth and transformation are conducted by the single element mercury which is known as the queen of the minerals. Any disturbance or maladjustment of this mercurial element in the body mechanism results in various types of diseases. Death, decay and malnutrition come as a result of the disturbed function of mercury. Hence the planet Mercury is related to the 'physical sheath' of the human being. In the process of life evolution when adverse

dasas or transits of planets affect human life. The outcome is resulted as chronic sickness. It indicates the disease year and struggles are suffered from the 3rd house and its lord. In the natural zodiac the 3rd and 8th house comes under the rulership of Mercury which controls the physical well-being of man. The movement of 3rd and 8th lord with the attack factor is the causes of permanent and chronic diseases. When this factor is ascertained from the horoscope, it is concluded that the disturbance of earth element and bad effect of the planet Mercury is resulting in permanent sickness. Hence to maintain the good health Mercury should be appeased either through 'Agam' (tantra) or through 'Nigama' (vedic principle). The ruling deity of planet Mercury is Goddess 'Tripura Sundari' and the occult diagram for the appeasement is known as 'Shree Yantra'. The projection of Tripura Power on the individual helps curing the chronic diseases of the body and makes it fit for everlasting youthful existence. This can be applied in the case of chronic sufferers for their physical benefits.

Venus : The Element of Water

Next comes the vital part of the body which is linked with thirst, hunger, and reproductive functions, that is, water. Water is the symbol of life and vitality. It nourishes and sustains the growth of the body mechanism. The sexual attraction between male and female, the love of the mother to her child, the mutual attraction between brothers and sisters, the fellow feeling of the relatives and the social connections are all linked to a vital principle of water. In astrology Venus is the planet for mutual attraction. It rules natural 2nd and 7th house of the zodiac. That means the wealth, property, sustenance, conjugal harmony, contracts and communions with others are all related to the planet Venus. Naturally the water principle and the planet Venus controls over the psycho-sexual developments and the problems related to the same whenever the 2nd and 7th lord or the planet Venus has connection with the ensuing dasa period. It is vitiated by

malefic planets the problems of wealth and matrimony trouble the human life. The general diseases and psychological under developments are the problematic factors. In this case the appeasement of planet Venus and that of Goddess *Kamalatmika* with *Laxmi Yantra* are the befitting astro-tantrik remedial measure.

Mars : The Element of Fire

In the preceding chapter it has been described that the fire element is responsible for burning out the waste products of the body recharging system with new life energy. This element gives courage, heroism, victory and self confidence. It gives great digestive fire which assimilates every food in-take and transmutes into life current. This has influence over human magnetism. In astrology, Mars is known as the fiery planet which owns the 1st and 8th place of the natural zodiac. The 1st house stands for personality, vigour and self-existence. The 8th house stands for longevity, surpassing over death and decay, regeneration of new life and vanquish of all inimical and opposite forces. Whenever the first and 8th lords are involved malefically with the dasa factor or there prevails an adverse transit of Mars, one suffers from attack of enemies, victimisation of misfortunes and various marital problems. In this case the element of fire and planet Mars should be appeased where aspiration of Goddess *Bagalamukhi* is badly required. The toning and charging effect of *Bagala* power annihilates all inimical and opposite forces to protect the native from the impending danger.

Saturn : The Element of Air

Air is the most essential element by which every human being lives in this mundane earth. When the baby conceived in the womb of the mother the vital air has been charged from then and there, which develops in the lap of time as the destiny factor or *prarabdha karmaphala*. It is the divine part of the human being which always connects the supreme Godhead above and the mundane earth below. Saturn is the responsible

planet for this air element which owns the natural 10th and 11th houses of the zodiac. From 10th house the profession, kingdom, respect, honour and dignity are judged. From 11th house all sorts of income and well being of a person are judged out. It is the apex of the horoscope and has the direct contact with the heaven so the heavenly qualities, such as, spiritual awakening, cosmic evolution, telepathic communications etc. which come in under the elements of the air. In astrology, whenever the 10th and 11th lords are involved in the ensuing dasa factor adversely or there prevails any critical transit of Saturn, the evils of sorrow and misery trouble the human life. In this case the appeasement of planet Saturn is conducted through the aspiration of Goddess 'Dakhina Kali' and establishment of 'Shyamakali Yantra'. This helps the inner union of the soul with the supramental Godhead, which results in good profession, sound earning and respectable position in the society.

Jupiter : The Element of Ether

It has been discussed earlier that, ether is vast expanse of space where stars, planets, galaxies spread out like white dots. This represents the expanding universe where each soul is represented as one atom only. Time is the great factor which destroys everything in its womb. Time creates, time sustains and in the long run time engulfs everything in its womb. The temporal order for the past, present and the future are linked to the principle of the ether which the scientists have called the fourth dimension of matter. The planet Jupiter is the controlling agent of this fifth element Ether. In the natural zodiac, Jupiter rules over 9th and 12th houses. The 9th house stands for higher knowledge, intuition devotion, godliness and super human qualities. The 12 house stands for liberation from bondage, final emancipation, merging of the little self and *mokshya* in general. These are divine qualities ruled by divine Jupiter and conducted by the divine element, the Ether. Whenever the 9th and 12th lords are involved adversely with the dasa factor or

else there is an inauspicious transit of Jupiter, the significance of the 9th and the 12th houses, foretell trouble for the individual. Mainly the aspect of wisdom is disturbed and consequent misfortune as well as banishment by the divine law become the net outcome. To get rid of these evils we have to enhance the beneficial powers of the fifth element the Ether by using Yellow Sapphire stone for the divine Jupiter. Besides Goddess 'Ugra Tara' is to be worshipped with 'Nila Saraswati Yantra' for eradicating the evils of fifth element and malefic effect of Jupiter.

Moon : The Sixth Element and the Psychic Siddhis

There are five elements which constitute the physical universe in its various combinations and permutations. But all these five elements have no executive principle of their own. These elements are inert and they are known as '*pancha bhuta*'. They constitute the extremely outer part of the visible universe and they are perceptible to our five sense organs. But there is another finer sense organ which is called the 'sixth sense'. It is the mind or '*mana*', which controls and manipulates all the five elements according to its own intension. Hence mind or *chitta* is the higher principle which transcends over the five lower elements and at the same time it controls them according to the desire of the mind. It is told in the various texts that चन्द्रमा मनसो जातः: '*Chandrama Manaso Jatah*'. The individual mind is created from the cosmic mind whose representative is the shining Moon. Hence Moon is the supreme controller all over this mundane universe. In astrology the natural 4th house of the zodiac is the sign Cancer. It's ruling planet is Moon, which, plays vital role in shaping our destiny and final goal of life. Whenever the 4th house or its lord becomes involved adversely with the dasa or there is any adverse transit of Moon one suffers from psychological problems. This lunar position is the most important point from where the advance of dasa starts. In course of *tantrik* remedial measures the ruling deity of the Moon is Goddess *Bhubaneswari*. Who is known as

the supreme Mother of the Universe. All the living beings are her children and she sustains them in all respects. Hence in such situations aspiration of '*Bhubaneswari Mahavidya*' and establishment of '*Durga Yantra*' helps the suffering soul to a lot.

Sun-Soul : The Seventh Element and The Soul

The Sun is regarded as the direct representation of God head, which gives life and energy to every living being. But their solar light is only reflected to this universe through the lunar vehicle. Sun is known as the creature and it is known as the ego principle of man. This ego is covered by the mind and the energy of the Sun. God is dispensed through the mind or '*Chetana*'. Sun and Moon depend upon each other though Moon gets light from Sun and reflects it all over the world. It is a centre which is immovable and static by nature; which only works through the medium of mind. In the natural zodiac the 5th house and the sign Leo is ruled by Sun, the counter-part of Supreme Godhead. Whenever the 5th lord is adversely involved with the dasa factor or there is any adverse position of the Sun in the horoscope man suffers from loss of energy and vitality. When all the 5th house matters are disturbed he becomes like a dead man in all respects of life. To get rid of this evil, aspiration of Goddess *Matangeswari* and use of *Matangee Yantra* is very very essential for healthy growth of the 7th material, that is, the '*Atman*', The Soul.

Rahu and Ketu are nodal points and they have no separate existence. They only work either through conjunction or any sorts of relation with other planets. Hence no separate element is allotted to them. Up to this we have discussed the elementary principle of the individual man and his relation with the solar system in general. Astrology has deep connection with the '*Panchatantra*' principle advocated by the *Yogasastras*. Now we will try to give practical utility of science of swara with our day to day life.

Chapter-Seven

The Astrological Science and Swara(Breath)

Like the science of astrology the science of swara is very much effective in predictive astrology. There are 8 Swara chakras to reveal the future to man, on which very little discussion is available in our ancient texts. We will here discuss the various methods by which the aspirants will get much benefit.

(1) **Matru Swara Chakra : Instant prediction—** Each individual possesses a particular name vibration, by which he is popularly known in the society. A man can have various names in various field of activity. But there is a particular name to which his consciousness is more responsive, that is, 'name: Suptat jagriyat'. If the man awakes from sleep by calling the particular name it is his real name. Hence the nick name given by the family is considered as the real name of the man. Further the name by which the mother calls his child is the correct name over which the swara calculations are made.

There are 16 vowels starting from Aa to Aah are found in our literature. But they are the combinations of five basic swaras which are known as Aa, E, U, Ae, O. These five vowels are the five basic foundations over which the total phonetic vibration of the world is resting. Now a days many people are anxious to know

regarding the future of an event instantly. They come to the astrologer and ask the question to get instant predictions. For this end there is a specific method to find out the correct forecast.

Aa	E	U	Ae	O
Ka	Ki	Ku	Ke	Ko
Cho	Chi	Chu	Che	Cho
Ta	Ti	Tu	Te	To
Taa	Tii	Tuu	Tee	Too
Pa	Pi	Pu	Pe	Po
Ya	Yi	Yu	Ye	Yo
Child	Boy	Youth	Old	Death

Example— A man known as Ananda comes and asks a question to the astrologer. The first word uttered by the questioner should be noted carefully. Within that word the first vowel should be detected. The name Ananda contains 'Aa' as the first vowel. Hence it is the swara of the child required for the name vibration. In this order 'Aa' is child, 'E' is boy, 'U' is youth, 'Ae' is old, 'O' is death swara of the name vibration. The first word uttered by the questioner containing these five swaras out of which the swara connected with the first letter of the uttered word is the indicator of the future. (1) Whenever 'Aa' comes as the first vowel of the uttered word it is known as 'Bala Swara' and the result is success one. (2) Whenever the swara comes as 'E' in the uttered word it is known as 'Boy Swara' and the result is greater success. (3) Whenever the uttered word contains 'U' as the first swara is 'Youth Swara' denoting full success. (4) Whenever 'Ae' comes as the first vowel it is known as 'Old Swara'. Late success is indicated. (5) In the last if 'O' comes as the first swara it is known as 'Death Swara' of the uttered word complete loss and failure of the work is foretold. In this way the wise astrologer can answer the instant failure

or success of the event as desired by the aspirant.

(2) **Barna Swara Chakra**— This table is employed for the duration of a whole day. The success and failure of the work within 24 hours can be foretold from the following table.

Aa-1	F-2	U-3	Ae-4	O-5
Child	Boy	Youth	Old	Death
Ka	Kha	Ga	Gha	Cha
Chha	Ja	Jha	Ta	Tha
Da	Dha	Taa	Thaa	Daa
Dhaa	Na	Pa	Pha	Ba
Bha	Ma	Ya	Ra	La
Va	Sha	Shha	Sa	Ha

Count the first letter of the name vibration of the person and detect the swara according to the letter in the above table. Count the first letter of the uttered word and ascribe the swara from the same table. If it comes under 'child' variety success is indicated within one day. If it comes as 'boy' more success within less time. If it is 'youth' full success in no time. If it is 'old' one, success will be delayed. If 'death swara' comes there will be unsuccess and complete failure be the result. Here the consonants are taken as the deciding factor of 5 swaras. This is applicable for the events which takes near about 24 hours of time.

(3) **Graha Swara Chakra**— The future of the events which nearly takes 15 days or a fortnight of time this table is applied. Count the first letter of the name vibration to the questioner and fix the same in the following table with a particular rasi and graha. The first letter of the name corresponds to a particular rasi about which all know. Count the position of the Moon at the time of query and detect the rasi of that day.

Then count rasi of the name to the rasi of the time of the question and find out the ruling swara for the particular time. This method works for the events which take a fortnight for this completion. In the following table the 5 swaras are given in connection with rasi by which the success or failure can be noted as discussed in the previous manner.

Aa	E	U	Ae	O
Child	Boy	Youth	Old	Death
Mesa	Mithun	Dhanu	Tula	Makara
Simha	Kanya	Meena	Vrisa	Kumbha
Vrischika	Karkat	Jupiter	Venus	Saturn
Mars	Mercury			
Sun	Moon			

This table is employed for judging planetary effects as the rasis and planets are involved in this table. All the astrologers should take clear notice of this table as this is connected with astrological principles combined with the science of swara.

(4) Jiva Swara Chakra— This table is employed for judging the events that may take place within one month of time. Here the mathematical calculation of the alphabet is employed to arrive at the correct predictive results. There are particular numbers according to the various vowels and consonants in our alphabets. These numbers are noted in the table clearly. The number of the month in the yearly cycle is taken as 12 starting from Aries to Pisces. Aries-1, Taurus-2, Gemini-3, Cancer-4, Leo-5, Virgo-1, Libra-2, Scorpion-3, Sagittarius-4, Capricorn-5, Aquarius- 1, and Pisces-2. These are the numbers of the months which should be noted. Count the same vibrations with the numbers of the vowels and consonants added together. Divide the product by 5, the remainder shows the effect of the swara as mentioned in the table. If the swara

of the month harmonises with the 'jivaswara' of the name vibrations the result is success and happiness, otherwise failure is indicated as mentioned in the table below.

Aa	E	U	Ae	O	
1	2	3	4	5	
Aa	A	E	Ee	U	
6	7	8	9	10	
Uu	Ri	Rii	Li	Lii	
11	12	13	14	15	16
Ae	Al	O	Ou	Am	Ah
1	2	3	4	5	
Ka	Kha	Ga	Gha	Uan	
1	2	3	4	5	
Chaa	Chha	Ja	Jha	Yan	
1	2	3	4	5	
Ta	Tha	Da	Dha	Na	
1	2	3	4	5	
Taa	Thha	Daa	Dhha	Na	
1	2	3	4	5	
Pa	Pha	Ba	Bha	Ma	
1	2	3	4	-	
Ya	Ra	La	Va	-	
1	2	3	4	-	
Sha	Shha	Sa	Haa	-	
Child	Boy	Youth	Old	Death	

Position the place of the Sun in the Root Chakra and find

out the number ascribed to that particular month. Add all the consonants and vowels and divide the product by 5 as given in the table. The number thus arrived is the 'jiva swara' of the questioner. If the swara of the month is friendly to the 'jiva swara' the work will be accomplished within a month. If it is adverse to 'jiva swara' then the work will be frustrated. This type of calculation is made in the science of numerology. Here the Hindu alphabetical evaluations of numbers are given to find out the resultant number of the name vibration. Perhaps this method is more scientific than the modern numerological calculations.

(5) Rasi Swara Chakra— This chakra is effective for season or 2 months of time duration. Here the astrological calculation for the navamsa division is employed for determination of swara. In this context one example may be given. One individual named Rajeswara is the questioner. The 1st letter 'Ra' comes under the sign Libra. The sign comprises two padas of Chitra constellation, four padas of Swati constellation and 3 padas of Visakha constellation. The total rasi is divided into 9 padas or 9 navamsas. The letter 'Ra' falls in the 3rd pada of Chitra constellation. From this calculation the particular swara of the native can be known from the following table. When the rasi swara is detected in this way it will be very easy to calculate the natural seasonal swara and arrived at the correct conclusion. The method of calculation for rasi swara can be derived from the following table.

Aa	E	U	Ao	O
Mesa	Mithun	Kanya	Vrlschik	Makar
3	3	9	6	3
Vrlschbha	Karkat	Tula	Dhanu	Kumbha
9	9	9	9	9
Moona	Simha	Vrlschlk	Makar	Moona
9	9	3	6	9
Amcu	Amcu	Amcu	Amcu	Amcu

6. Nakshatra Swarachakra— This swara is applied for the results that is going to happen within 6 months of time. Our zodiac is comprised of 27 stars or constellations. Each constellation is composed of a particular swara. The main vibration points are the star position of the native. The first letter of the name falls in a particular constellation which can be known from the table of the constellation. By detecting the first letter and its constellation, the following table can be consulted to know the particular swara in which the native is born. The application of child, boy, youth, old age and death swaras will be discussed latter.

Aa	E	U	Ae	O
Revati	Punarvasu	U.Phalguni	Anuradha	Sravana
Aswini	Pushya	Hasta	Jyestha	Dhanistha
Dwija	Aslesha	Chitra	Mula	Satabhis
Krittika	Mágha	Swati	Purvasadha	P.Bhadra
Rohini	-	-	-	-
Mrigasira	P.Phalguni	Visakha	U.Sadha	U.Bhadra
Ardra	-	-	-	-
Child	Boy	Youth	Old	Death

7. Pinda Swara Chakra— This swara chakra is applied for the calculation of the events which takes one year of time. This chakra can be consulted for yearly predictions. The method of calculation to find out the Pinda Swara of the native is as follows-

Pinda swara is equal to the number of Barma Swara plus the number of the Matru Swara divided by 5. If the resultant is one the swara is 'Aa'. If it is '2' the swara is 'E'. If it is '3' the swara comes as 'U'. If it is '4' the swara comes as 'Ae'. If it is '5' or Nil the swara is 'O'. In this way the resultant of the consonant and the vowels in the name vibration when added forms the basic quantity of the man. From this table the 'pinda swara' is detected and it can be applied for the events

that is going to happen within a year. The application of this swara will be discussed latter on.

Aa	E	U	Ae	O
1	2	3	4	5—Nil

8. **Yuga Swara Chakra**— This is the last swara chakra and it is the highest of all swaras. The events either good or bad that is going to happen within a period of 12 years can be known from this yoga swara chakra. Here all the previous chakras have been added together to find out the resultant 'yuga swara' of the native. First of all the name vibration is counted separately and the numbers arrived at will be added together. This total number is divided by 5 and resultant swara is known as like as the previous table. The addition of Matru Swara, Barma Swara, Jiva Swara, Rasi Swara, Nakshatra Swara and Pinda Swara; all these seven swaras should be added then divided by 5. The remainder indicates the yuga swara of the native which can be derived from the following table in the process given there. The exemplary table given here will help in detecting the 'yuga swara'.

The total 'kala' is divided into 8 sectors and the 12 years period is known as one yuga. Jupiter, the major planet travels in the total zodiac within a period of 13 years. Hence this is the highest kala division to find out good and bad events pertaining to a yuga. All other swara chakras come under this chakra. Hence it is the most important amongst all.

Example—

1	2	3	4	5	6	7	8
Name	Mat-	Bar-	Gra-	Jiva	Rasi	Naks-	Pin-
	ru	na	ha				hyatra
Indira	E	E	Ae	U	Aa	Aa	Ae
							=17/5=
	2	2	4	3	1	1	4
							2=(E)

Lesson Eight

The Application of the Swaras for Future Prediction

- (1) When the native desires to perform any mantra or venma sadhana, this can be detected from the Mantra Swara Chakra.
- (2) In all the works of life and aspects of livelihood the application of the Bamsa Swara Chakra is necessary.
- (3) In the events of killing, stunning, subjugating, learning and playing, the Graha Swara Chakra is employed accurately.
- (4) In the events of eating, drinking, weaning new clothes and ornaments and marriage functions the Jiva Swara Chakra is employed.
- (5) In the events of installation of deity, ascending throne, making gardens and all other benefic events Rasi Swara Chakra is required.
- (6) In all other Shanti and Pusti Karmas, entering into new house, journey, first conception, dealing with women and all other service matters, Nakshatra Swara Chakra is consulted.
- (7) Annihilation of enemies, appointment of commanders

and ministers, Pinda Swara Chakra is helpful.

(8) The finer knowledge regarding the function of own body, the higher communion with God, all other spiritual practices are known from the Yuga Swara Chakra.

The Time duration:- Previously it was discussed that the 8 divisions of time are known from the 8 swara chakras. Starting from 12 years of highest time to the lowest of one hour are distributed in the 8 chakras. In the beginning the yuga swara for 12 years will be discussed. All of us know that there are 60 'Samvatsara' or Jupiterian years. The first year started from 'Prabhava' and the 60th year ends in 'Kshyaya' Samvatsara. The 12 years from first 'Prabhava' to 'Bahudhanya' comes under the first swara known as 'Aa' or 1. The 2nd is from 'Pramathi' to 'Bikrita'. These 12 years come under the 2nd swara 'E' or 2. The 3rd is from 'Khara' to 'Subhakrita'—These 12 years comes under the 3rd swara 'U' or 3. The 4th 12 years from 'Subhakrita' to 'Ananda' comes under the 4th swara 'Ae' or 4. The last 12 years from 'Rakhyasa' to 'Kshyaya' relates to the 5th swara that is 'O' or 5. In this way the five swaras rule over the five yugas of the 60 year cycle of Jupiter. When the yuga swara of the native is known, the natural swara of the yuga running at that time is calculated in the form of child, boy, youth, old age and death. This method helps to predict about the yuga results and at the same time yuga with Divine accurately.

Then we come to the yearly predictions from Pinda Swara Chakra. The previously discussed 60 years cycle starting from 'Prabhava' and ending in 'Kshyaya' gives the clue for yearly swaras. The year Prabhava is under the swara 'Aa'. Then Bibhava is under the swara 'E', Sukla comes under 'U', Pramoda is under 'Ae', Prajapati falls in the swara 'O'. Again Angira comes under the swara 'Aa' and so on. In this way the 5 swaras are related to particular years. The result of the year can be known from the Pinda swara of the native as compared to the natural swara of the year. Then we come to

Nakshatra swara of the native and the result of 1/2 yearly time duration. All of us know Uttarayana starts from 16th January to 15th July and Dakshinayana starts from 16th July to 14th January in each year. The first 6 months are controlled by the natural 'Au' swara and the next 6 months are guided by the natural 'E' swara. When this is compared to the Nakshatra Swarm of the native, the good and bad events during 6 months can be known carefully.

Next we come to the Raasi swara which rules over a season or 2 months of time. In the natural zodiac, the Sun travels in each sign near about 30 days. Hence from the position of the Sun the natural swara of the season can be detected. The months Moola, Vrisch and 12 days of Mihuna comes under the 1st swara 'Au'. That is from 13th April to 23rd June is controlled by the 1st swara 'Au'. From 24th June to 9th September, the 'E' swara controls the season. From 10th September to 21st November the swara 'U' rules over the season. From 22nd November to 31st January the swara 'Au' controls. From 1st February to 12th April the swara 'O' rules over the season. The natural swaras when compared to the Raasi swara of the native, the resultant of the seasons are known.

Next we come to the predictions during a month which is known from Jiva swara of the native. All of us know that there are 12 lunar months, which comprises one year. The different months in the lunar cycle are guided by different swaras. The months Bhadraba, Margasira and Baisakha comes under the 1st swara 'Au'. The months Asadha, Sravana and Aswina comes under the 'E' swara. The months Chaitra and Pausa are controlled by 'U' swara. The months Jyestha and Kartika are under the 'Au' swara. The rest of the months Magha and Phalguni are guided by the 'O' swara. When the Jiva Swara of the native is compared to the natural month swara the good and bad results are known distinctly.

Next we come to the result of 15 days or a fortnight. This

can be known from the Graha Swara Chakra of the native. Each month is composed of 2 fortnights. One is Krishna or dark fortnight. Another is Sukla or bright fortnight. In the natural order the dark fortnight is ruled by the first swara 'Aa' and the bright fortnight is ruled by the 2nd swara 'E'. The Graha Swara Chakra of the native is compared to these natural swaras of the fortnights. The good and bad events are predicted out of those comparison.

Next we come to the swara of a day or known as a 'tithi' in astrological terms. There are 15 tithis in the order of Nanda (1), Bhadra (2), Jaya (3), Rikta (4) and Purna (5). Naturally 3 tithis such as 1st, 6th and 11th comes under Nanda and ruled by the swara 'Aa'. The 2nd, 7th and 12th tithis are under Bhadra and ruled by 'E' swara. The 3rd, 8th and 13th tithis come under Jaya and ruled by 'U' swara. The 4th, 9th and 14th comes under Rikta and ruled by 'Ae' swara. The 5th, 10th and 18th (Purnima and Amavasya) come under Purna or 'O' swara. When the natural swara of the day is compared to the Graha Swara Chakra of the native, the good and bad events are known for the same day.

N.B.- This table must be practised by all the practising astrologers as it is connected with the planets. The Moon is the seed strength of the planets and the tithi is the seed of the Sun and Moon combination. Hence in all works of the life and in all events of the world, this table plays the vital role as the planets are the governing factors. The swara of the day is compared to the Barna Swara Chakra of the native and the resultant is known from the Barna swara in the order of child, boy, youth, old age and death.

Lastly we come to the 'Ghati swara' or Matru swara table. The day and night added together comes 60 ghatis. One ghati is equal to 24 minutes. The first ghati and 27 palas come under the 1st swara 'Aa'. In this way, the 5 swaras are repeated through out the day. One hour is equal to $2\frac{1}{2}$ ghatis. Hence,

AND CARS ARE TAKEN A HIGHLIGHT STATUS. THE NUMBER OF THE ROAD ACCIDENTS IN THE PAST SEVEN OR THE LAST THREE TO FIVE YEARS HAS BEEN INCREASED TO FORT ONE. THIS IS THE GROWTH PERIOD OF THE TIME. AT THE PRESENT JOURNEY AND TRAVEL SERVICES HAVE TO ADAPTATION IN A HIGHLIGHT STATE BECAUSE OF THE POLICE ACTION AND POLICE GUARD SERVICE. THE POLICE GUARD HAS TO BE AND SHOULD HAVE TO ADAPTATION. THESE ARE THE CHANGES OF SERVICES TO ADAPTATION WITH THE CHANGE OF ACTUALLY.

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BREATH SAVES FROM ACCIDENTS

Nowadays accidents are very common and there are number of starting system to save people from the same.

What one is taking notice by journey has been the accident. If it is driving in the left road than keep the left hand on the left handle and put the left leg just from right side and so on. Also repeat the steps on this process make the journey normal.

Similarly if it is driving in the right road then keep the right hand on the right handle and put the right leg first from the right side and so on. Also regular and steps on the procedure make the journey normal.

This process is ought to save one from the accident so have comfortable journey with good seat and better company.

Chapter Nine

Swarakalpa : The Secret of Swara Sadhana

In my process of Yoga Nidra the important underlying factor is the union of Atman and Paramatman. In similar vein, the knowledge of the secret can be utilized for the achievement of much success. The Rishipathy argues and asserts clearly that to attain form the process of Swaravay, in that way the yogis can be permanent successful practitioners. The attack of the yogis can be known from the last breathing in the body when we wake up from the bed. Many attacks can be prevented by simple exercises. The knowledge of the swara helps man to get success in the various events of his life. He can also live long and gain health.

The universe God Father has given instructions in our own Vedas which helps to cure disease and fulfil desires because we do not know these techniques. We become very ignorant and confused in the process of our living. These answers are discussed in the Bhashya text by Lord Sri. In this essay we will discuss some of the valid points of this text on which each one will be convinced.

In the kingdom of body, air is called the Supreme King. Respiration is divided into two parts, such as, Nihswasa (exhalation) and Praswasa (inhalation). Any living being is alive by continuous breathing till death. This process is not continuous through the nostrils. At times air flows heavily through left or right nose. For very few moments it flows with equal breathing through the both nostrils. The left nostril is called 'Ida' nadi ruled by the Moon and the breath flows in that nostril carries nectar i.e. cool vibrations. Similarly the right nostril is called 'Pingala' nadi ruled by the Sun and the breath flows there carries hot element i.e. poisonous. The middle of the left and right nostril is called 'Susumna' nadi ruled by 'Agni' the element of which is fire. In this way when we examine our breath process we can find out which nadi is active at a particular time.

The Sun rises in the morning and breath flows in a particular nostril for two and half Ghati that is equal to one hour of time. Then it changes to the next nostril to another one hour. In this order the whole day and night breath flows for 12 times in the right and for 12 times in the left nostril equally. This process has been regulated by one universal order which is unique for all living beings. The 'Pavan Vijaya Swarodaya' text declares the order as follows.

In the bright fortnight starting from Pratipada to three days, breath flows in the left nostril in the beginning of the morning hour. Then for next 3 days it flows in right nostril similar way. The process is reverse in the dark fortnight. That means, the first 3 days of dark fortnight breath flows in the right nostril in the beginning. Then it changes to left nostril for 3 days. In this way it flows alternately. So it is derived that, in the bright fortnight the left nostril is active in the morning. On 1st, 2nd, 3rd, 7th, 8th, 9th, 13th, 14th and full moon day. In the similar way the right nostril is active in 4th, 5th, 6th, 10th, 11th and 12th days equally. In the dark fortnight breath flows in the right nostril in the 1st, 2nd, 3rd, 7th, 8th, 9th, 13th, 14th and

now moon day. It changes to left nostril in the 4th, 5th, 6th and 10th, 11th and 12th days. This is the universal order by which breath flows for one hour in one nostril and changes to the next in the coming hour.

When the breath flows in a particular nostril for a period of one hour, the five elements come gradually within the said hour. The knowledge of the five elements helps for talwasiddhi, victory over physical universe. We will discuss this latter. Now we concentrate on the main basic three nadis which bears three different currents. Left nostril is known as Ida, right one as Pingala and middle of these two nostrils as Susumna.

The Result of the Left Nostril controlled by the Moon

At the time when Ida nadi or left nostril is active all the stable works should be undertaken. At that time wearing of new ornaments, travel to far places, going to monasteries and court rooms, constructions of building and purchase of materials should be done. In this time when the Moon or the nectar is flowing in the body, digging of wells and ponds and construction of temples yield success. This nadi helps in travel, receiving gifts, marriage, shanti karma, prusti karma, taking medicines, visit to gods and Masters, forming good relations with others. It can be said that when the breath flows in the left side all the beneficial works should be undertaken to get sure success.

The Breath in the Right Nostril controlled by the Sun.

When the Pingala nadi or the right nostril is active at that time all hazardous works should be undertaken. The works, such as, learning of tantrik vidyas, co-habitation with females, riding over horses and aeroplanes, vicious acts, drinking wine, crude tantrik practices, destruction of enemies, giving poison to others, starting of wars, hunting of animals, selling of beasts, works connected with wood, stone and gems, learning of hypnotic music, entering into forest should be undertaken when this poisonous nadi is active. There are other works, such as

that physical exercise, practice of Mantra and Ucchavara avarana of Yairini, Betala and devils, taking of crude food and eating in the river, first visit to the king or superiors and taking of meals should be done in this nad. Lord Varanasi has told Basukarana (studying), Maran (riding deer or others), Ucchavara (making people sick), Akashvara (striking others), Mohana (making illusions), Bidhavara (creating ear-rings) and Bhujana (taking delicious meals). Sangeeta (enjoying women) should be undertaken, when this nad is active. These are in short the results of right breath.

The Middle Breath or Susummanadi.

When the breath flows equally through both the nostrils it is called the Susumna nad or Sri i.e. agni nadi. Both the benefic and malefic works become unsuccessful if done during this hour. This is the short time when man should perform yoga with God, concentration and spiritual masters should be taken in this moment. This nad helps the union of Pra and Parvati which has no relation with the mundane affairs either benefic or malefic as the case may be. This is in short the results of the 3 nadis and the events connected to it.

Remarks: One important thing to be noted here is that that work for long duration standing of constructions etc. should be done while the left nostril is active. Similarly the works not having permanent set up but done for a short period should be done when the right nostril is active. The hour when Susumna nad or middle of these two nostrils is active the prayer is the only work which becomes successful.



Chapter-III

The Foreknowledge of Diseases and its Prevention from Swara

It has been previously discussed that the breath flows in the universal order during bright and dark fortnights. But when this order is reversed and breath flows against the principle, it is a sure indication of misfortune or attack of the ~~diseases~~. For example- In the bright fortnight when breath flows in the left nostril at sunrise in the right nostril it indicates within that fortnight some sort of diseases connected with head will affect the native. He may get accidents, surgical operations or there may be mental depressions and bad events in the family. In the natural order the flowing of breath in left nostril in the bright pratipada is conducive to good health and benefic events. But if right nostril is active at this time it will create disturbance of heat and thereby high fevers are expected. In the same manner the pratipada of dark fortnight is conducive to flow of breath in the right nostril at the time of sunrise. But if in this time the left nostril becomes active, within that fortnight the man will be affected by cough and cold and other afflictions of Moon and mental maladies. If the breath is against in both the fortnight it indicates death of some near relatives' or danger

over the tongue. It creates flows unvarying for three fortnights
the desire of the person himself is indicated.

The Prevention

When there is opposite breath either in bright or dark
fortnight first day then close that nostril with cotton for 15
days. This should be done in such a way that breath could
not come out through that nostril. At the time of taking meals
and bathing the cotton should be removed from the particular
nostril. In the bright fortnight the right nostril should be closed
with cotton and in the dark fortnight the left nostril by this
process. By that the future intending evil can be prevented
and man gets free from the clutches of kala, the great inhale.

The Process of Closing the Nostril

The fine cotton or cloth should be designed according to
the hole of the nostril. This should be pure and comfortable.
When the nostril is closed the native should not take laborious
works, smoking, drinking, running and intoxications. The impure
cotton should never be used, because it creates infections.
There is another simple method. One can change his breath
according to his own will. Mark the breath flowing either in the
right or left. If it is flowing in the left, close the right nostril with
your thumb and attract the breath through the left one. Then
exhale that breath through the right by removing your thumb.
This process should be done for some time by which, naturally
the breath will change from left to right. In this way, we can
change our breath according to our will. This process is very
simple and it gives quick results.

There is another method by which we can change our
breath according to our own desire. If the breath is flowing in
the left and we want to change it to the right, then we should
sleep for a while by laying in the left side. After sometime the
breath will come automatically to the right nose. These are the
simple methods which everybody may adopt to change his

treat according to his will. This science should be learned from expert gurus, who have got mastery over the science of swara. In this way we can prevent the intending danger that is coming over us sufficiently beforehand.

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A TRADITIONAL PROCESS TO MAKE YOUR JOURNEY HAPPY & PROSPEROUS

Here I am giving a routine to our learned readers to make their journey happy and prosperous so also without risk. To do a particular work in a particular day at the time of journey is the best remedy for this purpose.

- Sunday : Chew betel (pan).
- Monday : Look at your face in the mirror.
- Tuesday : Take some honey.
- Wednesday : Take gur.
- Thursday : Take some curd.
- Friday : Take some mustard.
- Saturday : Take some peeper

Chapter-Ele...

The Best use of Swara in Bashikaran

Now a days many people are interested to know the science of Bashikaran or subjugating the mind of others. When we see any holy man or saathi we want to learn this roga from them. There are practices in the tantrik text to make 'bashikaran', but these are not possible for common man. Here in this 'swarakalpa' there are simple methods by which control of the mind of others may be done. There is one method by which we can control the mind of enemy or beloved by using science of swara. This method is here as under.

First of all exhale the complete air through the right nostril by closing the left with the thumb. Then close the right nose with the thumb and inhale as much air as you can. After this, close both the nostrils with the thumb and index finger and restrain the breath in the heart. This is known as 'Kumbhal' or retention of air on the heart centre. At this time think your enemy or beloved and visualise his figure within your heart or minds eye time and again. Adopt this process for three to four times in a day. By this way, the enemy or the beloved will come under your control. He or she will be completely subju-

gated and will serve your-self as a faithful servant. By this way, the ferocious animals and reptiles can also be controlled.

There is a second method. In the middle of the night, drink air by your mouth as much as you can and exhale it through both the nostrils. By this process the heart beats will slow down and air will be stable. When you get relaxed state of mind, think your object inside your heart and recite the mantra 'HAMSA' 'ॐः' for 108 times. This method helps for complete *bashikarana* or full-subjugation of your desired person or object. There is one warning that this science should not be used to achieve your selfish desires. This should only be employed where goodness and peace are the main end of the *Sadhana*. If any body uses this science for his selfish motives, he will be cursed by lord 'Siva'.

There is one tantrik method which we want to discuss here. In the practice of subjugation, the sadhaka should sit on the skin of a sheep. He should burn the fire in the homakunda which is known as 'Kamada Agni'. The oblations should be made with the materials such as honey, ghee and parched paddy (laza). He should face the east. Count the mantras with the bead made out of coral. This practice should be made in the time when lagnas like Aries, Virgo, Sagittarius and Pisces are rising. The constellation may be Uttara Bhadra, Moola, Satabhis, Purva Bhadra and Aslesa. The day must be Monday or Thursday with 8th, 9th and 10th tithies of the fortnight. The presiding deity is 'Vani' or 'Saraswati' and the number of mantra should be 4 times in this Kaliyuga. This tantrik mantra can be learned from expert gurus.



Chapter-Index

Curing of Diseases Through Swara

The various diseases in human body arise out of defective habits. The medical science is not yet capable to eradicate all the diseases. The basic cause of the disease is yet unknown to the scientists. But in yoga practice, there are methods which can cure various acute and chronic diseases. Because we don't know the divine law of life, we suffer for a long time. We also spend much money for the treatment. Out of these yogic methods, the effective techniques will be discussed below.

The swara is the highest science which can be employed to eradicate the diseases and prevent the further attacks.

Fever :- When fever attacks or symptoms of fever threatens, at that time close the nostril through which flow of air is passing until and unless the disease is fully cured. That nostril should be closed with cotton. By this method dangerous fevers subside gradually. Further it is advised to meditate on always white colour of Moon inside the forehead to get immediate relief. The root of the tree named 'Ankranti' should be fed in the urine for curing of fevers.

Malaria :- This is a very difficult disease caused by

bacteria through mosquito bites. It gradually destroys the vital organs of the body. The method for cure of this disease is not so easy. For this purpose some of the leaves of white 'Appalitu' should be collected and the juice of the same should be inhaled when malaria attacks.

Head-ache :- When sudden headache comes, the upper portion of the elbows of the both hands should be tied by string for five to seven minutes. When the headache subsides the string should be removed. There is another type of headache known as 'half-Knoll' or 'Sun-headache'. It begins with the closing of the sun goes away in evening. In that case the elbow of that hand should be tied with the string. At the time of sun headache close that nostril with cotton as long as the pain continues.

Cold :- Many people are suffering from chronic cold and cough. Dozen of medicines could not help them. There is a very simple method by which cold affections can be controlled. When we get up from the bed in the morning, mark the breath flowing in the nostril. Try to drink through that nostril for five to seven times. This is the best method to cure sneezes and other cold afflictions. But drinking process should be started very slowly. Take bath when the air flows in right nostril.

Indigestion :- For good digestion the Daryanadi or right breath is responsible. Try to take meals when the breath is flowing in the right nostril. After eating, take rest for some time by lying on the bed towards the left side. This process generates digestive fire and cures all stomach diseases.

Dental Disease :- At the time of urination and evacuation always press the teeth very hard to make it strong. This method can help in dental diseases.

Rheumatism :- After taking meal, sit in the Dandasan 'Bira Posture' for 15 minutes. At that time combing of hair should be done with a comb made of wood.

Eye Disease :- In the morning when you get up from the bed hold water inside your mouth and wash the eyes with water for 20 to 25 times. This method should also be followed after taking meals. Before the time of bath, the larger toe of both legs should be dipped with oil and then the whole body will be massaged. Bath in the rapid water regularly. This will increase the power of eyesight.



MORE ABOUT TATWAS

How to know the tatwas in a simple way is noted here. To know which tatwa is flowing at the time of journey or any sort of work at a glance. Here are the techniques.

1. **Pruthvi Tatwa (Earthly):** If in the middle of two nostrils the air flow is noisy wind blow, that indicates pruthvi tatwa is moving back and favour in the journey if one goes to Western direction at that time.
2. **Jala Tatwa (Water):** If in the lower part of two nostrils the air flow and noisy next blow at the time of any work, that indicates jala action. It brings back and favour in the journey if one goes to Eastern direction at that time.
3. **Agni Tatwa (Fire):** If in the upper side of two nostrils the air went吹出 that indicates agni action. It brings back in the journey if one goes to Southern direction at that time.
4. **Vayu Tatwa (Wind):** If next blow in the sides of nostrils that indicates vayu action. It brings back and favour in the journey if one goes to Northern direction at that time.
5. **Aakash Tatwa (Ether):** If next blow whistled through the nostril that indicates aakash. It favours in the journey if one goes to North-East or South-West corner at that time.

Chapter Thirteen

Application of Swaras in Success of Daily Works

Now a days people are busy for various works and they perform long or short journey always. The swaras are the guide for successful journey and achievement of desired object. Mark the breath flowing in the nostril at the time of starting a journey. First of all stretch out that leg and don't look to the back. Again at the time of stretching first step keep your palm of that hand on that cheek and go step by step. If the wind is blowing in the left nostril then first stretch the left leg pulling the left palm in the left cheek and count up to four steps before taking normal walk. But if the right nostril is blowing then follow the same process up to five steps before doing normal walk. This will help to remove obstacles in the travel and brings success of the work undertaken.

Further the swaras can be employed for specific objects. If anybody desires to get wealth and proceed in the journey, he has to walk till the breath flows in the left nostril. Stretching out the left leg if he starts the journey, definitely he will get wealth, peace and bliss of mind. If anybody desires to get victory over enemies or win over warfares he has to walk till the

Breath flows in the right nostril. Stretching out the right leg first, he should start the journey in all types ofignant works. Further it is stated that in the Friday and Saturday if anybody starts a journey he should hit the leg on earth for seven times and in other day for eleven times. This will help him to remove all the obstacles of the planets. But in Thursday he should touch the earth with half of the feet once and proceed in the journey.

Another method is told here. At the time of journey touch that part of the body according to the direction of the breath. Stretch out that leg first and proceed in the journey. If the left breath is flowing hit the earth with left leg for four times. But if the breath is flowing in the right nostril hit the earth with right leg for two times. This method is very common and it can be adopted for all the purposes.

The Swara and the Success in Works

To get success in the desired work and to get help from the desired person, the swara can be applied efficiently. For this purpose start the journey with that leg according to the flow of the breath. After reaching the place speak with that person placing him to that direction according to the flow of breath. For an example, if the left breath is flowing, keep the person to your left and talk with him. In the works, such as, either views with the bosses, this method should be used successfully.

Winning over the Enemies

The previous technique should be reversed in case of winning over enemies. If the left breath is flowing keep the enemy to the right and the vice-versa. Further it is told that, attract the breath fully inside through that nostril by which it is flowing at the time of journey. Then restrain the same in the heart, by closing up both the nostrils, stretch out that leg first and proceed in the journey to get victory, as well as conquer over enemies.

Purification of Blood

It is told in the yoga text that performance of 'Sital Abhyanga'

helps in purifying the blood. The method is as follows.

Inhale the air as far as possible through your tongue in an open space. Close the mouth and hold the air in the heart as far as possible. Then exhale the full air through both the nostrils. This process should be repeated at least for 20 times. This technique helps to purify the poisonous blood and it makes the body luminous. This can cure colic pain, chest diseases and stomach troubles. This pranayam should be adopted in open and free air unless bad air may cause damage to internal organs.

These are some of the applications of the Swara which are very much helpful to cure many disease without medicines. In the next chapter we will discuss some miracles of yoga in daily life. The method for getting better longevity and evergreen youthfulness this method can be taken up vividly. The technique to know the time of death by yogic method is one of the miracle of swara yoga on which some lights will also be shown in the next chapter.

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Chapter-Fourteen

The Method to Know Death Beforehand

It is a universal truth that every person will die at a certain time. Death is inevitable for all living beings. The Prophet Sankara said "Death is as true as birth. After death again the soul reincarnates in the womb of the mother." Everything in this world is transitory by nature but death is only certain and true. It has been declared by our *Puranas* that only seven persons had conquered death and became eternal being. They are :- (1) Aswathama, (2) Bali, (3) Vyasa, (4) Hanumana, (5) Bibhisana, (6) Kripacharya, (7) Parasuram. These seven personalities can not be visualised in the public commonly. Only yoga sadhakas can come in contact with them in occult way.

The Tantras, Puranas, Ayurveda, Jyotisha and Swarodaya sastras have dealt regarding the symptoms of death. These texts are not commonly assessable to human mind. So some simple and practical methods are given here.

(1) In the beginning of the year, month or fortnight if the breath flows equally in both the nostril for one *shoratra* (24 hours), the man will die after 3 years from that period. Here the beginning of the year is the beginning of Vikram Samvat.

(2) If the breath flows in the right nostril for 2 *ahoratras*, meaning 48 hours- in the beginning of the year, month and

fortnight, the man will die after two years.

(3) In the same way, if the breath flows in the right nostril for three *ahoratras* -72 hours- person will die after one year.

(4) In the beginning of the year, month or fortnight, if the breath flows through the left nostril at night and through the right nostril in the day the person will die in six months.

(5) In the same way, if the breath flows continuously for 19 days in the right nostril the man will die within a month.

(6) If the breath all alike in the right at the beginning of the year, month and fortnight the man will die in 15 days.

(7) If the stool, urine and the semen comes out automatically on the first day of the year, that is, the first day of *Vikram Sambat*, the person will die in ten days.

(8) If the man cannot see the middle point of the eye brows; he will die within 7 days. If he could not see the tip of the nose, he will die in 3 days. If anybody could not see his tongue he will die in one day.

(9) If the person concerned could not see the constellation named '*Arundhati*' (the little star in the *Saptarshi Mandala*) shall die within six months.

(10) If one can not see the bright star *Dhruba*, that is, *Vishnupada* and *Matrika Mandala*, he or she will die soon.

(11) If the man could not see his face in water, oil and ghee, he will die within one month.

(12) If anybody sees himself in the dream as mounting on ass and smeared with oil he will meet death soon.

(13) If he sees in the dream dressed in black clothes with iron stick; he will meet death very soon.

(14) Now one of the special methods is discussed. During the morning close your eye lids and press them hard one side by the fingers. Then you can see a burning star in the counter side of the eye. This is called *Netragni*. This star will vanish before 10 days of death, as per the law of the Time.

These are the various methods by which the intelligent people/yogi can know the time of death. * * *

Chapter-Fifteen

Some Miracles of Swara Yoga & Tantra

(1) If there is fever, pain or any infection troubles the body, close the nostril through which breath is flowing at that time. Try to maintain this condition until and unless the body is free from the pain or disease. This is the best way to prevent against the disease and pain.

(2) After long walk or hard labour ones body becomes hot and weak. Therefore try to sleep resting on the right side for some time. This will make the body fresh and alert. It is because the breath will flow in left which gives nectar to the body cells.

(3) Now a days the people are suffering from head-ache and nerve disorders, the hair falls from the head quickly. To prevent this, the yogic method is given below.

After the meal drink some water and try to comb the hair with the help of the wooden comb. This will be done in such a way that the stick of comb should touch the skin of the head.

(4) Many students are suffering from the disease of weak memory. For this dreadful disease the yogic method is given below.

Try to put one piece of fir wood on the surface of the

head and strike this with another piece of wood very gently for 108 times daily. This will help to increase memory power.

(5) Sit in the Lotus posture for half an hour and press the tongue at the root of the teeth. This will help to cure all the diseases.

(6) When you get up from the bed, mark the breath in the nostril. Place that hand on that side of face and wake up from the bed. This practice will help to achieve desired objects.

(7) At times the evil spirits and *Apa-devatas* attack the weak personalities. For that reason various mental and psychic derangement occur. At times the affected person behaves like mad man or may be affected by severe fever. There are very little particles known as virus affect the body systems. Those viral diseases are very difficult to cure. Against all such subtle afflictions the best remedy is prescribed below.

There is a tree named as 'Red Apamarga' which is helpful to prevent all such afflictions. Collect the root of that small tree with offering of milk and puja. Put on that in the right-hand concealing within a talisman. This will help to protect against all *bhautic* afflictions, that is, affliction of spirits.

These are some of the miracles of *Swara Yoga* which may be practised by the *Sadhakas* or any person.



Chapter Sixteen

The Yoga to Achieve Long Life and Permanent Vigour

Everybody in this earth desires to have permanent and long life. But everybody is suffering from the stroke of death and disease. The secret of permanent vigour lies in the science of control of breath. If we get mastery on pranayam we can attain permanent health.

It has been described in Yoga Sutras that there is 12 celestial beads situated in the brain centre of every living being. There is a burning Sun in the centre of this beads. Our brain or mind's celestial beads is giving power for the sustenance of this physical body. That power comes to the Sun of the heart and gets destroyed. The yoga sutra by the help of Viparita Moola can retain this power from the grasp of the burning Sun. This is the way to maintain permanent health and vigour. The method is to put the head below and the legs forward which is known as Viparita Moola. This may be practised for half an hour daily.

There is another way which is known as Ardhan Moola & helps to preserve the power efficiently. The method is follows:

Try to insert the tip of the tongue through the gullet very slowly. When it is achieved then stretch the tongue upward and fix the station in the middle point of the eye brows. This is safest way to drink nectar from Sahasrara. This will help to make this body free from death, disease and decay. This is the highest technique of yoga to achieve immortality. But both these should be done in presence of Guru or with his proper guidance.

According to the science of swara the continuous flow of breath for 24 hours is known as prana. The inhaling breath is of 10 fingers and that of exhaling breath is 12 fingers in length from the nose. When this length of the breath increases more than 12 fingers it indicates loss of vitality. At the time of singing it becomes 16, eating 20, walking 24, sleeping 30, cohabitation 36 fingers. Hence the prana is always losing its strength by these works. By the method of pranayam this breath comes very short gradually and it helps for long life. We should avoid those works which are harmful for our breath. When the yogi could totally restrain the breath in his heart he becomes Hansa. This method of Hansa yoga is very secret and it can be learnt from the senior gurus to get this Hansa Siddhi. We will discuss one Lantika method here also.

In the night, sit in the lotus posture with the spine straight. Try to recite the mystic Mantra 'Om Hansa' with the symphony of the breath, that is, breath flows outward with the 'HA' and inward with the sound 'SAH'. It remains in the heart with the sound 'OM'. This practice for half an hour daily helps to maintain good health and vitality also.



Chapter-Seventeen

Planetary Hora and Its Application

'The time and tide wait for none', is a proverb in English. In the womb of time there are auspicious and inauspicious divisions. A day from sunrise to next sunrise is 24 hours. Hora is a term used for one hour of time in Indian Astrology. There are 12 hours in the day and 12 hours in the night. The lord of the day is the ruler of 1st hora of that day. The order of planetary horas is as follows. The Sun hora is followed by the Venus hora, thereafter Mercury hora, then Moon hora, then Saturn hora thereafter Jupiter hora and lastly by Mars hora. The Planet ruling the first hour of the day has prime rulership during the whole day. The other planets are only subordinates. The hora periods for each day of the week is given for ready reference.

The breath when flows in the right nostril for 1 hour, it is called 'Pingala'. When it flows in left nostril, it is called 'Ida'. The first hour of Sun-day is ruled by sun-hora. Hence, it is scientific that breath automatically flows in the right in the sun-hora and in the left in Moon-hora. In the Monday morning for first 1 hour the breath is to flow in the left nostril. It is the universal order. Sunday, Tuesday, Thursday and Saturday, are of male category and breath is to flow in right nostril for first

one hour. Monday, Wednesday and Friday are of female category and breath is to flow in left nostril for the first one hour of sunrise. If the reverse happens it warns danger.

24 hours	Sun	Mon	Tues	Wed	Thurs	Fri	Satur
Horas	day						
6-7A.M.	Sun	Moon	Mars	Merc	Jup	Venus	Saturn
7-8	Venus	Sat	Sun	Moon	Mars	Merc	Jup
8-9	Merc	Jup	Venus	Sat	Sun	Moon	Mars
9-10	Moon	Mars	Merc	Jup	Venus	Sat	Sun
10-11	Sat	Sun	Moon	Mars	Merc	Jup	Venus
11-12	Jup	Venus	Sat	Sun	Moon	Mars	Merc
12-1P.M.	Mars	Merc	Jup	Venus	Sat	Sun	Moon
1-2	Sun	Moon	Mars	Merc	Jup	Venus	Sat
2-3	Venus	Sat	Sun	Moon	Mars	Merc	Jup
3-4	Merc	Jup	Venus	Sat	Sun	Moon	Mars
4-5	Moon	Mars	Merc	Jup	Venus	Sat	Sun
5-6	Sat	Sun	Moon	Mars	Merc	Jup	Venus
6-7	Jup	Venus	Sat	Sun	Moon	Mars	Merc
7-8	Mars	Merc	Jup	Venus	Sat	Sun	Moon
8-9	Sun	Moon	Mars	Merc	Jup	Venus	Sat
9-10	Venus	Sat	Sun	Moon	Mars	Merc	Jup
10-11	Merc	Jup	Venus	Sat	Sun	Moon	Mars
11-12	Moon	Mars	Merc	Jup	Venus	Sat	Sun
12-1A.M.	Sat	Sun	Moon	Mars	Merc	Jup	Venus
1-2	Jup	Venus	Sat	Sun	Moon	Mars	Merc
2-3	Mars	Merc	Jup	Venus	Sat	Sun	Moon

3-4	Sun	Moon	Mars	Mercury	Jupiter	Venus	Sat
4-5	Venus	Sat	Sun	Moon	Mars	Mercury	Jupiter
5-6	Mercury	Jupiter	Venus	Sat	Sun	Moon	Mars

Application of Auspicious Hours

It is good to undertake auspicious works, starting of journey and facing litigations in the hora of auspicious planets or own's Moon rasi lord. The Inimical horas must be avoided. For example, a native is born in the sign Libra. It means that his moon sign is Libra. Then the lord of the rasi is Venus. The friendly planets of Venus are Mercury and Saturn. Hence the auspicious works should be started in above horas. Sun and Moon are Inimical to the native. Hence, these horas must be avoided as far as possible.

Sun Hora :- This hora is not good for undertaking journey or starting new undertakings. Sun hora in Saturday is inauspicious to start with any new work. But this Sun hora is very much favourable for royal and political favours, interviews and employment. Sun hora on Tuesday is good for dealing with Government, taxation works and agricultural operations. Sun hora on Thursday is also good for signing contracts, legal matters, registration of documents and execution of wills.

Moon Hora :- This hora of Moon is auspicious for attending all domestic matters. Starting of trade and commerce, business connected with liquids and ladies, are very much helpful in Moon hora. The Moon hora on Tuesday is helpful for hotel business, entertainments, grocery shops, catering works. Moon hora is particularly good in Sunday, Tuesday and Thursday. Moon hora on Monday is good for romance and journey. But at that time Moon must not be conjunct with the Sun. Further, Moon should not be transiting on 4, 8, 12 houses in the natal chart. The Moon hora during the dark fortnight will give unfavourable results.

Mars Hora :- It is said that filling of law suits on the 3rd lunar day (Trilinya Tilhi) coinciding with Tuesday will give success. Mars hora is particularly good for filling law suits court arguments and purchase of lands. In the olden days warriors start war in Mars hora on Tuesday in order to achieve success. It is good for gambling, speculations, horse race and starting fire works. Mars hora on Friday is good for discharging patients from hospitals, purchasing machinery and steel. Mars hora on Tuesday is good for quarrels, races, adventures and sell and buying of cattle. This hora is adverse for surgical operations. Mars hora on Saturday is bad; but it is good for works connected with clearing waste productions and demolishing foundations.

Mercury Hora :- Education conducted in Mercury hora become fruitful. It is good for writing letters, making contracts and communications, short travels, forming of new companies, literary activities, astrological calculations, examinations, printing and press work, purchase of lottery tickets. Mercury hora on Monday is good for settlement of accounts reclaiming pledges, borrowing money and learning scientific matters. It is a good hora for settling disputes and begging financial assistance. Applying for jobs, buying ornaments, entering into new business, are favourable in Mercury hora. This hora on Saturday is auspicious for settling disputes. Mercury hora on Friday is good for starting with medicines and seeking help from ladies.

Jupiter Hora :- It is not good hora to do anything of fraudulent nature. It is good for marriage, gain from superiors, earning money through spiritual matters, legal handlings, banking and solution of unsolved problems. It is auspicious to purchase jewelleries, metals, gems, ornaments, vehicles, starting of agriculture, buying and selling of animals, commencing education, beginning of treatments and charitable matters. When one is desired of child, then meet the spouse in Jupiter hora on Thursday when Moon is well placed. This hora on Thursday is good for house construction, repairs, attack on enemies and

compromises. Jupiter hora on Wednesday is good for education, fine arts, professional pursuits, interviews and favours. Entering new houses, commencing new business, doing all thing connected with children should be done in Jupiter hora on Thursday.

On Friday Jupiter hora is good for surgery, seeking favours of respected ladies and settlement of conjugal matters. This hora on Saturday is good for starting litigations, interview with ministers, visiting to saints and holy places.

Venus Hora :- Venus hora is good for social centres, entertainments, dealing with cosmetics and perfumes, making ornaments, clothes, amusement business, starting cinema, hotel business, purchase of new vehicles. It is good for females, romantic activities, court ships, marriage negotiation and visiting friends. Venus hora on Tuesday is less beneficial. This hora on Monday is good. When Moon is waxing, this hora is favourable for matrimonial matters, purchase of new clothes and entering into new houses. Venus hora on Wednesday is favourable for buying jewellerys, new clothes, gems, digging walls, electrical instruments. This hora on Thursday is good for laying foundation stone for hospital for wo-men and children, law courts, buying vehicles, houses and for dancing and music competitions. This hora on Saturday is good for starting of slaughter houses, servant houses, while this hora on Tuesday is good for romance.

Saturn Hora :- Generally this hora is not good for starting any auspicious works. Financial matters will move slowly. Earning will be hard. Saturn hora on Tuesday and Sunday are bad for starting activities, while it is good for discharging patients from hospital and acquiring mechanaries. It is good for purchase of iron and steel, agricultural lands and property. It is a good hora to save money, to make wills, signing legal documents, dealing with criminals, seeking favours from oldmen and land lords.

Last Chapter

Swara Sastra & Astrology:In Nutshell

In the Science of the stars there exists a symphony of universal intercourse, which is a kind of extension added to human intelligence. It is a fact that men have tried from a very distant past to understand and to pierce the veil of hidden future. The whole universe has been imagined as a living organism with its own life. They hold that it is a macrocosm of which the human being is a miniaturist version, otherwise called a microcosm. Everything that happens on a universal scale also happens with man and since the inner working of one is identical with the other the movements of one show what is going to happen with the other.

It is a proven fact today that anything happening anywhere in *Brahmanda* or macrocosm has its repercussions on the mankind. It is a hard fact also that life on earth is sustained by the energies coming from the Sun. Much in the same way the planets in the solar system have the role to play in shaping destiny. Out of the several systems dealing with future predictions the *Swara Shastra* or the system of Breath is an outstanding one. There is a famous dialogue between *Siva* and *Parvati* which runs thus, *Parvati* asks 'Not tithi, not nakshatra, not hora, not the Moon's power— tell me

lord, the knowledge which gives success in everything.' Siva replied— 'Listen Devi, the highest learning is considered to be within the body; simply by knowing which omniscience develops. Hear about the breath, Devi, the supreme cause of the three worlds'.

Time division is a very important thing in Swara Shastra. In fact the timing of events in astrology is very difficult. In the west 'a day for a year' system is followed while in India the Dasa Bhukti system has been accepted as a time measure for events. It is Nadi astrology from which both the systems have been derived.

Prana is one cycle of exhaling and inhaling. Six of these make one Bighatika. 60 Bighatikas make one Ghatika or 24 minutes. Sixty Ghatikas (i.e. $360 \times 60 = 21600$) equal to one day.

Each divine breath is called a Tatwa which is of $24\frac{1}{3}$ minutes duration from Sunrise. There are five tatwas in all. They operate in a cyclic order from one Sunrise to the next. They are Khiti (earth), Jala (water), Teja (fire), Vayu (air) and Akasa (ether).

Each week day starts with the tatwa assigned to it. Sunday and Tuesday for Tejas. Monday and Friday for water. Wednesday for earth. Thursday for ether and Saturday for Vayu. Each tatwa, as stated earlier, lasts for $24\frac{1}{3}$ minutes from Sunrise and repeats till the following Sunrise. In actual fact the duration of each tatwa is 24 minutes and 20 seconds; the 20 seconds comes about due to Ayanamsa.

Intake of breath is called NADI or SWARA. When we breath through our right nostril it is then Surya Nadi (*Pingala*), and when through the left, it is Chandra Nadi (*Ida*). There is the third one Agni Nadi (*Susumna*) which is irregular in that, its change in nostrils is fairly frequent and of short durations. In the table below the tatwas have been arranged with the lords of the Nadis.

Tatwa	Lord of Surya	Lord of Chandra	Lord of Agni
	Nadi	Nadi	Nadi (Susumna)
Earthy	Sun	Mercury	Mercury
Watery	Satum	Moon	Moon, Venus
Fiery	Mars	Venus	Sun, Mars
Airy	Rahu	Jupiter	Saturn, Rahu
Ethery	Ketu	Ketu	Jupiter, Ketu

An examination of this table shows that material benefits come under the Chandra Nadi and the malefics for material gain comes under Surya Nadi. The Chandra Nadi rules the bright fortnights, months when the Sun transits in the even signs of the Zodiac. It starts with Sunrise and lasts one hour alternating with Surya Nadi. The Surya Nadi on the other hand rules the periods when the Sun is in odd signs, the dark fortnights, alternating at three days interval from one full moon to the next.

Birth Tatwa and Nadi are to be determined according to the week days of birth. Chandra Nadi rules over the even week days such as Monday, Wednesday, Friday and night of Tuesdays and Saturdays, while the Surya Nadi holds sway over the odd week days. Thus at the hour of birth the ruling Nadi can be arrived at and also the Tatwa.

Man is constituted by the natural characteristics of the five tatwas, such as earth, water, fire, air and ether. A man of earthy nature is firm in character and enjoys pleasures of life. While the watery natured person is a sweetly spoken enjoying things that are beautiful. A person with a fiery disposition is rather fickle minded given to utter cruelty and gluttonous, airy nature is lean of body, loose temper on every slight provocation and unsteady in nature. The last one, that is, the man of etheric disposition is a good tempered person, given to fine

art, charitable, open minded and possesses good character.

Besides these the physical lusture emanating from the soul inside varies according to these Tatwas. Earthy element bestows containment and engages the person in virtuous deeds and given glossy body. Watery element gives an attractive appearance, amiable qualities and prosperity and above all, he does good to others. Fiery element gives valour and the power to vanquish others. The airy element goes for roughness, disease, murder and a wasting temperament. The last one, that is ether element makes for generousness, good fortune, clean habit and bestows things that are desired. The presiding deities of these are Indra for earthy, Chandra for watery, Sun god for fiery, Yamaraj for airy and lastly Narayana for the etheric element.

Swara Shastra holds that there are 72000 subtle nerves or Nadis in human body emanating from what is known as the Muladhara Chakra. Out of these ten are important and out of the ten, three are most important. They are called Ida, Pingala and Susumna. They are powerful enough to penetrate into other Nadis. When the air moves in the left nostril it is called Ida. Pingala operates when Swara runs on the right side. Susumna is a quick changing one. These pertain to the Moon, the Sun and Agni (fire) respectively.

All Sthira Karmas or stable works are best performed in Moon's Nadi functioning in the left nostril; when the Sun's Nadi functions all kinds of works involving mobility are to be performed for ultimate success. Susumna operates when both the nostrils function. Nothing started under this condition ever brings any fruit.

The Pancha Bhuta cycle stated earlier can be left if one is watchful. When the breath touches the wall of the nostril it is the period of Pruthi (earthy) Tatwas. In Apa (water) Tatwa breath tends downwards. Its opposite is Teja (fire). When it touches the side opposite the wall it is Vayu (air) Tatwa. The

Akasa (etheric) Tatwa is a mix up of all these.

It needs special mention here that Swara Shastra should be learnt from a qualified Guru; otherwise the process may go wrong and ultimately produce bad results. Change over from Sun to Moon or Moon to Sun is important for the learner which a qualified Guru can teach as to how it should be discerned.

The practice of Swara Vigyana is like Yoga Sadhana where austerity, devotion and practice are uppermost. Its scope is very great; things astrological comprehending the various branches of it can be answered with accuracy by the swara vigyani and over and above, one can find out for himself if something untoward is coming and he can evade it by use of his swara knowledge and practice. At sunrise of each day one of two nadis lunar or solar must begin to operate as per schedule for that moment. Two hours after it will change over to the other. The swara shastri knows which to operate for what duration. Should these be anything otherwise, he may have it corrected through *Pranayam*.

As in astrology the good or bad of a day is determined by taking the exact moment of Sunrise, so also the ruling Tithi, Nakshatra and the weekday at sunrise have bearing on the commencement of Nādis. A departure in the cyclic order is evil. This divine science, therefore, is helpful to mankind as any other esoteric learning.

It is the opinion of astrological stalwarts that the astrologer should study his own breath. If that is done, he can make out what his consultant thinking about from the 'type' of breath the astrologer himself is having. He should be an early riser, that is he must leave his bed before sunrise and carefully examine which of the nerves Ida, Pingala or Susumna is running and which of the elements, earth, water, fire, air or ether is active. From this he should ascertain for himself whether the day is good or otherwise for him.

Running of breath from left nostril on Monday, Wednesday, Thursday and Friday and from right-nostril on the remaining week days help the well being of a person while respiration from this rule is bad. The left nostril beneficial days belong to the benevolent planets whereas the remaining to malefics. Should one do breathing through his left-nostril on a Sunday he should expect bodily pain in like manner, quarrels result on Tuesdays, a long journey to a distant place on Wednesday, trouble from official matters on Thursdays, undertaking come to naught on Fridays and loss of crookedness and quarrel on Saturdays.

There is an measure for the outgoing breath also. When earth element divides its body the range is 16 angulus (One angulus is roughly equal to 34 $\frac{1}{2}$ cm or an inch). Water element is 13 angulus. Moon is the lord of 'Ica' on the left which is good for matters outgoing. While Pragya on the right has the Sun as its lord which suits it costing. The nerve Susumna belonging to the air element, fire is good for spiritual activities only and never for anything immaterial.

This science has so much been read till recent past that colossal aphorisms have been framed which are in the lips of every one. For an instance, if you desire your digestive system should work well then eat your solid food when you are breathing through your right nostril and drink water when you breathe through the left. This saves you from stomach trouble. If you are going on a journey and you are breathing through your right nostril touch the ground twice with your right foot and then putting your right foot forward go on your journey. If you are breathing through your left nostril then repeat that process thrice with your left leg and march off. There are a number of things of this nature to fit in. Swara means breath which the yogic rules require to be controlled for long life, peace and happiness.

One who knows swara shastra can determine the day and time of his death. If from the beginning of Mesha Samkranti

one breaths through his right nostril for five days non-stop his life span is limited to six year thereafter. Similarly Vrisha Samkranti breathing through the right nostril for five days limits ones life to a year. Like that it goes on for all the 112 Samkrantis.

The knowledge of swara shastra is essential for an astrologer, because according to Shanti Bhagabat (Geeta) and the 'Bala Gita' God made man with His own image and breath was his creation. His breath and the man becomes a living being. So it is his breath, which guides the astrologer at the time of judging a horary chart."

I was once astonished to see a village astrologer (patty) me the exact local time of Cuttack through swara method! He said the 'Bayu Taras' is just up and therefore the time is seven and such Pata Bicata. Curiously enough this astrologer was an useful precaution that when you get up from bed on a Sunday, you ought to be breathing through your right nostril for the day to pass off smoothly and through the left on Monday, for the same purpose. Thus Tuesday prefers right nostril and Wednesday the left and so on alternatively.

For Horary Astrology the knowledge of exact time is essential and the Swarabit doesn't have to carry about a watch for the purpose, correct time is at his beck and call. This being true for the determination of lagna correct to minute is an easy thing for him.

My personal experience connected with swara shastra need mention here. One afternoon a grand mother rushed into my chamber in tears and said 'Son' I Where is my grand child? It flashed in my mind that she must be given an answer without referring to anything. Here my swara knowledge came to my rescue. I felt my breath—it is low and cool. I immediately said Mother I Do not weep, everything is well with the baby and he is already in your house. She ran home and then returned to me with great satisfaction to say that the boy was

in the neighbours house. This success gave me an impetus to go deeper into it. The simple truth is this.

If you are breathing out cool air anything that is asked to you is for the good. This applies to both the nostrils. The opposite of it is 'Karma Nasaka'. Surya Nadi portends grand success while Chandra Nadi is rare success. The last one Agni Nadi is 'Kanya Nasaka', destroyer of success. A querist may come and ask when full breath is going on. He gets his reply of success. Should it be feeble at the time of question he will have a disappointment. Supposing full breath suddenly drops down to low, in that case also he cannot have success. The opposite of it portends grand success.

Both Ramayana and Mahabharat depict that Swara was the guide of both Sri Ram and Sri Krishna. They both made frontal or flanking attacks on the enemy in accordance with the injunction of Swara Shastra. This is well explained in the book 'Narapati Joyacharjya.'

The Indian seers have gone a great deal further in observing that cosmic influences prevailing at a specific time and place are reflected in the entire field of activities of man and nature. It is for this reason that a serious study of Swara Shastra has been made by them, so much so, that it has been declared as an essential acquisition for an astro-scientists and that should he be unaware of it his astrological acquisition becomes the same as a body without a head.

